A NARRATIVE

Vindicating the TRUTH, against

The Invective, Malicious, and Slanderous Back-biting Aspersions of certain NON-CONFORMISTS

In, and about *LONDON*,

Passing under the Notion of *Presbyterians*, and others their Pupils and Confederates, concerning the Truths published in my little Book of the *Covenants*, and the *Personal Reign of Christ*, lately Printed for Mr. *Thomas Parkhurst* in *Fleet-lane*; as also their abusing me in their *Synodical Sessions* at the *Spittle* and elsewhere, calling and whispering me to the World, to be a Jesuit, and a Papist, and attempting to silence me, as well as my Book; because of their Avaritious Interest of accumulating the Peoples Charity to themselves, under pretence of caring for their Souls, and keeping them from Errours. And because I refuse to take my Measures from their *Arminian*, *Antichristian* Classes. Published to prevent the Jealousies of the Godly in *London*, as also the Abuse of the Truths of Christ, and further my own Liberty, Life, and Reputation; for the Churches and Gospels sake.

By the Author *JOHN HUMPHRYES*.

אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדִּים לְמַעַן שְׁמִי יִכְבַּד יְהוָה׃

Vestri fratres odio habentes vos, ejicientes vos, propter Nomen meum, dixerunt, Glorificetur Dominus.

Your Brethren that hated you for my Names sake, cast you out, (or said, Scorn further off us) and said, The Lord be glorified in what we do. *Isa. 66. 5. Mont.*

Obsequium amicos, Veritas odium parit.
Flattery gets Friends, and Truth gets Foes.

April the 9th. 1680.

LONDON, Printed in the Year 1680.

A Word to the Christian Intelligent Reader.

IN short, I am traduced for a Jesuit, who have taken my self this twenty years to be the greatest Antipapist in the World; Who my Accusers are originally, I cannot tell, they that have thus aspersed me, have made me the worst of Mankind. Reader, dost thou know a Jesuit? Let me give thee some real Marks of a real Jesuit, though 'tis hard to do in this Age, yet possible. 1. A Jesuit is one bred up properly in Jesus-Colledge in Rome, a place I never saw in all my Life. 2. They are brought up to some Trade or other, that they may the better insinuate their Errours; this I confess I had never the Happiness to be of, and so the more uncapable of gaining a Living in these hard Times; though St. Paul was a Tent-maker as well as a Civilian. 3. A Jesuit is always shaved on the Crown, 'tis true I have a Periwig, and but little Hair on my Crown, but yet I was never shaven there. 4. A Jesuit will not, cannot preach up the free Grace of God, but he must hang his Pipes on some Arminian String, by propping up the Creature in some Power that in his fallen State he hath not, or else when he tells you of Christs Merits, he minces them, and tells you, that Christs Righteousness and Holiness is by the Spirit communicated into us, and to our Nature infused, like the Heresie of old Osyander, honest Calvin speaks of; but he will as soon be hanged at Tyborn, as to confess that it is the very Righteousness and Holiness that Christ as Mediator God-man, wrought in this individual Person, is by an Act of Grace given, and by Promise imputed to us, and received by Faith alone, without Works wrought in us or by us. And he cannot tell, that Faith and Repentance, and new Obedience are Fruits and Effects of our free Justification, but he will readily tell you, that they are Causes and Acts of ours preceding it, or Conditions of it. 5. He is a most amorphous Creature, now a Quaker, now a Presbyterian, now a Church of England man, a Baptist, finally, any thing but a true Evangelist, and that he can as soon be hanged as he, he can pretend to outward Pharisaical Holiness well enough, and says, 'tis of the Spirit, yea he can be a Separatist too, but to believe that Jesus in his Person and in his Room and Stead, did all for him as to his Righteousness before God, this he cannot swallow; he is an old Pharisee in a finical, spiritual, pretended new Dress. 6. He allows sins with other men's Wives if they please him, and calls Adultery and Fornication but a venial Sin; and when his Lust is hot, and the Creature weak and tender of Conscience, 'tis no Sin at all. 7. No Creature hath more Confidence, even to the Extremity of Impudence than he, for if it be but for papal Interest, he can Murder, Regicide, or commit any horrid Act, with the Confidence of meriting Salvation thereby, yea he can look another mans Wife in the Face, and demand a Nights Lodging of her, and if she deny him, and dare him, he can as confidently put it off with a Jest, as if he meant no such thing really: All his Confessees are his Children, but especially if they be of the Feminine Gender. 8. He is very demure, when he is about his Spiritual Concerns, but take him at another time, he's as apt to stumble at a Curtizens Lintel, and at a Firkin, if he miss the Liquor, as any man living. 9. He is very zealous of obeying his Superiour, and makes it the chiefest Article of his Creed, to be very obedient to them, whilst in the Method and Course of his Life, he horribly violates the Commands of God. Q. Whether some that look for Attention from others like Diotrephes, be not infected with the Itch of the Jesuits? 10. He hates Marriage (and living with a Wife) as his Master does Holy-water, but a Whore is the best Spoke in's Cart at some times. Farewel.

LONDON, Printed in the Year 1680.

VINDICIÆ VERITATIS.

IT was the frequent Cry of the *Jews* of old, in their greatest Diſtentions from God and his Covenant, *The Temple of the Lord*, the Temple of the Lord; thereby thinking to blind the World and their Conſciences with their outward formal Services and ignorant Zeal, while they and their Children made Cakes and offered them to the Queen of Heaven, and were found treading the Steps of Idolators, proud Boaſters, fiery Zealots, Oppreſſors, Covetous, Proud, hating and perſecuting all that did not pin their Faith on their Sleeves, and draw their Meaſures from their Lines; though never ſo corrupt and falſe. *Jerem.* 7. 8, 9, 10. 18. *Jerem.* 5. 20, 21. *Jerem.* 20. 10. 11. Of the ſame Spirit were the Scribes and Phariſees in our Lords Days, and the furious zealous *Jews* in the Apoſtles times, *Mat.* 23. 5, 8, 9, 10, 11, 12, 13. and to the end 2 *Tim.* 3. 1, 2, 3, 4, 5. 1 *Tim.* 4. 1, 2. And of the ſame Stamp are many of our zealous and *Jews*-like Preſbyterians, in this our day, who would truly have done the Church of Chriſt more Service, and the Lord leſs Diſhonour, if they had upon their blank *Bartholomew* day conformed to the preſent times; and he that varies from me in this Particular, either like the Moles is blind, or elſe like a K. is a Reſpecter of mens Perſons. The Holy, humble, tender hearted and truly Evangelically principled, that have the Apoſtles Spirit, *Phil.* 3. 13. 14. 15. by what ever Names they are called or diſtinguiſhed, I truly honour them, and love them with my whole Soul. Neither *Quis unquam* would I have attempted this Vindication, but that once only the *dixit cur ſatis* Loſs of my Reputation by calling me An Iriſhman, and to my Eternal *videbitur.* Liberty, by calling me a Jeſuit, and that in ſuch a time when ſo many of that Faction have been found plotting the Nations Ruin, and the Kings Majeſties Life. Had not their Envy ſtruck alſo (though moſt falſely and inſtinctively *Sinistri ut ait* malicious) at my Life, and the Honour of the Goſpel of Chriſt, I aſ- *ille scriptissime* ſuredly would have paſſed all by in Silence, which now I publiſh to *poterant omitte-* the World for the ſake of well minded Chriſtians, and the intereſt *re tam Riv. Epiſt.* of Chriſt. Even ſo many of ours cry out, the Goſpel the Goſpel, *ad Balſac.* and teach their Pupills to parrotize like *Ceſar*'s Parrot, that could cry out nothing but *Caius Cæsar*; God ſave *Cæſar*; ſo theſe can cry nothing but *Vide quos* *Our Goſpel Miniſters, our Goſpel Miniſters*, like Parrots that ſpeak by Rote, what *Deus habet* they are taught. What are the Diſciples truly, unleſs they have learned their Cate- *Parrhisios* chiſm by Heart? can ſay nothing by Experience or by Heart, for their Teachers are truly nothing leſs, both in Principle and Life, having no more Love in their Lives, than the Scribes and Phariſees had, who gilded the Sepulchres of the Mar-

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tyrs whom their Fathers killed, whose Writings and Preachments are filled up with as bad Doctrine, and as like as an Apple to a Pomewater, as any is in *Bellarmine*, *Scotus*, *Aquinas*, *Huberus*, *Hemingius* or any of the Jesuits and Papists, yet I will not betray my Folly to say they are Papists, or my Knavery to say they are Jesuits; but this I think of them, that they ignorantly like the *Jews* and *Pharisees* of old, teach and preach Popery and write it, because they know not the Gospel, *Rom.* 10. 1, 2, 3, 4. and herein their Pride also appears, because they hate all that differ or dissent from their false Principles, founding themselves upon Arminiasnism, Grotianism, and Papism, rather pinning their Historical Faith upon mens humane Arguments, than the pure infallible Word of God, which is able to cut and hamstring all their Sophistry and false Phillosophy, *Col.* 2. 8. though guarded with the dialectical Spears of *Aquinas*, *Scotus* or all the Popish Schoolmen; as *Rivetus* in his Epist. to Prince *Frederick*, in Vindication of the Gospel against the Jesuits. *Gladium verbi Divini tractent cujus aciem merito reformidant, unde est quod eam retundere conantur excogitatis varii generis sophismatibus quibus incautos deripiunt.* And I do the more wonder that I who have published my self to the World by two or three Tracts in open Hostility against the Doctrine of the *Romanists*, and *Arminians*, and also *Socinians*, and plainly discovered my self to the World to be so great an *Anti-arminian*, *Papist*, *Socinian*, should be by these Gospel Ministers called a Jesuit; especially when I consider, that in the Writings of some worthy men, who like *James*, *Cephas*, and *John*, *Gal.* 2. 4, 5, 6, 7, 8, 9. are supposed to be Pillars; there is so much stuff as like Popish Doctrine, as an *Italian* is like a *Roman* born; and yet, which adds to my Admiration, their Readers, and Hearers, admires them with as great Confidence, as if *Paul* were preaching, or they were reading one of his Epistles. My Proof for what I now say, shall be notorious, * And this is the Doctrine that all men may be saved if they will, and then I am sure, that all men are not dead in Sins and Trespasses, *Ephes.* 2. as the Apostle affirms, and the Psalmist, *Psalms* 110. 3. that Gods People even the Elect, are not a willing People, till by his Power he makes them so. And that Testimony of *Jerem* 4. & 22. *V. My People are wise to do Evil, but to do Good they have no Knowledge.* But may be, some may credit Mr. B. before the Apostle and the Prophet, or take his Interpretation before the plain Words of Scripture. ‖ And in the same Chapter, that infallible Knowledge is not a Certainty of Faith, now if Gods Promise to a Sinner be infallible, then may a Sinner by Faith infallibly know it, as *John* 6. 37. & *Rev.* 22. 17. as his Portion. *Bellarmine* can say, nor does say no more than Mr. B. and Mr. B. in the same place says, that he likes *Bellarmine* the Better. You may if you will hang your Faith on Mr. *Baxters* Sleeve, but I will not, so long as Gods Word is unburnt; and in the same Chapter, he playes the *Arminian* neatly, and in the last Sheet of the Book, by affirming that common Grace in all men, and special Grace in the regenerate, differs not naturally (or physically) as he said, but by a moral Specification, that is in the comparative

Hugo Grotius Papizat. sic ejus Discipuli.

* See Mr. *Baxters Saints Rest. part* 3. *chap* 8. *p.* 270.

‖ *Part* 3. *chap.* 11. *Sect.* 3. *p.* 445.

parative Degree. And he says, that Divines make special Grace to lye in four things; 1. The Love of God, whereby the Redeemer, Justifies, Elects, and Saves, these being immanent Acts in God, as the Means extended for all to have the Benefit, if they will. 2. The Spirits act working and infusing the saving Act into the Soul or habitual Acts, called *Gratia Operans*. 3. The Effects of the Spirits work the new Creature, the Seed remaining or real Holiness. 4. The Exercise of these Habits, and in it lies the Question about the Sincerity of Grace, and the Difference between common and special Grace, being as he saith, in the Comparative Degree, that is not Quality but Quantity. No Divines but Papists, *Arminians*, and *Grotians*, and *Socinians*, ever held this *Phænomena* in Divinity except him. So that men may be elected, loved of God, justified, redeemed, and the Spirit may apply and infuse Habits and Dispositions at least, and a new Creature may be regenerated; and yet in the Acts and Exercise of these Habits, there be not a Comparative Degree of Excellency, that man may be an Hypocrite; so then God may Love, Justifie, and Redeem Hypocrites. Did ever *Bellarmine* or any of the Schoolmen or Jesuitical Tribe, ever speak more to the Purpose, see *Sect.* 8. *chap.* 11. and *Sect.* 6. beside *Aug. lib. de fide. chap.* 14. *Bona Opera sequuntur justificatum non præcedunt Justificandum*, Good works follow a Person Justified, as Fruits and Justification is an Act of free Grace, that whoever hath it, cannot perish, and by Faith alone it is received, and not by Love or any other Grace. The Just shall live by Faith, not any other Grace, though other Graces as Love *&c.* follow true Faith. And (*quomodo*, saith *Rivet. qui vitam non habet potest operari?*) who can work that hath no Life. The Tryal of the Sincerity and Truth of our Grace should be placed in the Love of God, and Acts of free Grace by him in Christ, and tendred in the Promises and received by Faith. For Grace is savingly true, though it may not grow: as said *David*, 2 *Sam.* 23. 5. why then should Mr. *Baxter* place the sincere Degree in the Quantity and Exercise, and Growth of Grace?

Frendeat usque licet Satanas *& dira minetur,*
Terreat inferni conscia corda metu.
Unica Justificat nitens in sanguine Christi,
Fructibus ipsa suis justificata fides.

When *Satan* his hellish Tooth doth gnash,
And when Fear of Hell the wounded Conscience lash,
'Tis Faith alone, in his Blood Justifies,
And Fruits of Love to men it verifies.

And the Power of the Gospel consists not in the Fruits of Faith, but in Faith it self. 2 *Thes.* 1. 8. *Acts* 16. 7. *John* 6. 26. *Gal.* 3. 9. *John* 3. 16. *&* 5. 24. *&* 20. 31.

Dominus per Evangelium nos vocat, nos vocanti per fidem respondemus. Calv. *fides propria est per quam obeditur Evangelium, ut fide obediant Evangelio homines.* Mela. *in* Rom. 1. 5.

20. 31. *Rom.* 1. 5. 1 *Cor.* 15. 2. 2 *Cor.* 13. 5. The Power of the Gospel consists in believing in the Son for our Justification and Sanctification too, yea for all without us and within us. By the Gospel we are called, by Faith we are sure, not by Works saith Reverend *Calvin*, Faith is that properly by which we obey the Gospel, saith *Mela*, and not works at all. And saith *Brentius*, unto Justification and Salvation no Work is required of God from us, except Faith alone in Jesus Christ; yet Mr. *B.* in the same Chapter tells you, that no man can be justified before certain Acts and Conditions performed by the Creature. I will not say, this is Popery in a Fryers weed, but I am sure, 'tis Popery in a Presbyterians weed, which I am sorry for. Mr. *B.* saith also in the same Chapter, that a Woman may love her Husband, and yet prostitute her self to twenty other men, and her Love in the Sincerity of it differs not in the natural Act but Degree Comparative, whether she love her Husband or these men more. And first, I think such kind of Creatures would be beholding to Mr. *B.* if he can perswade their Husbands, that they may love them truly, and yet play the Whore with others. Besides, this is such Divinity that is fitter for a Curtizans Intrigue, than a Christian Commonwealth. Now if I should hold and defend such Errours, it would be Heresie in me, but I dare not say 'tis so in Mr. *B.* because some men may break an House, before some may draw the Latch.

Ad Justitiam & Salutem parandum nullum opus, aliud efflagitat Deus præterquam fidem solam in Jesu Christo in Joh.

If any object, why I mention these things, now let them know, that for these Abuses of the Grace of God in Christ, all these Miseries now impendent and hanging o're ours, and the Nations Head; because we have corrupted the pure Gospel of Christ, by immixing Popish Errours under Pretence of Piety and Holiness.

I shall give the World an Accout of 1. my Birth and Breeding, Negative and Affirmative. 2. Of my Religion. 3. Of my coming up to *London*, and present Juncture of Affairs. 4. As touching the Objection against my Book. 5. My Reasons for my Non-appearance before certain Ministers. 6. The Conclusion.

1. I was born of honest Parents, in the County of *Surry*, in the Parish of *Neen Savage*, *Anno Dom.* 1637 brought up there; and in *English* Schools all my Days: and to some competent Degrees in Learning attained, but through the late Civil Wars, my Friends being impoverished, and my Studies were prohibited. I never was in any Popish Dominions, nor in *France*, *Spain*, *Italy*, or *Germany* in all my Life.

About eighteen years of Age, I went a Voyage into the *West-Indies*, and being somewhat more than twenty years old, was ordained in *Litchfield*, to the Function of the Ministry. My whole Life was given to Study; in the days of my Minority I attained to some Knowledge in the Tongues, but being kept short of this

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Worlds Good, could not attain to that Perfection I aimed at. In the further Progress of my days, I addicted my self to the Study, of some parts of Philosophy, *Mathematicks* and *Arithmetick*, to *Physick*, and unto *Divinity*, in all which I confess my Ignorance too too much, and bewail that I have not been more laborious, being subject to the *English-man*'s Humour, to be *aliquid in singulis, sed nihil in toto.* 2. As to my Religion, I was never a Papist, but my Friends being of the common Protestant Profession, I was the same, *de forma*, in which I was bred; till about twenty years of Age, and a little more, God in infinite Mercy convinced me of Sin, and Wrath, and Hell, and so I was many Months in a despairing State, till he shewed me by his Grace, my Interest in the Blood of Christ, and gave me Faith to enclasp about him; since which, I humbly confess I have dishonoured his Name many ways, but yet throw Grace, beleive, I shall not be totally cast off, because he hath loved me with an everlasting Love. *Jer.* 31. 3. *So by his Grace, I am what I am now. Gal.* 2. *ult.* I have been a Chaplain to the Lord *Ward*, dead long since, and to a Knight in *Worcester* shire; and for Conscience sake Non-conformed, at that Juncture, when I might have had an 100 and 20 *l.* by the year. *Burmingham* in the County of *Worcester* was offered me, and many other Preferments, which I all refused; and by Faith, cast my self on the bare Providence of God near this twenty years: I have been in *Glouceſter* and *Worcester* Goals, for the Testimony of my Conscience, and for preaching the Gospel, I have taken the Oath of Supremacy, in the Sense it was given out by Queen *Elizabeth*, as may be testified in the County of *Glouceſter*, and have since preached up and down in many Counties of *England*, and sometimes taught Children for my Lively-hood, and to maintain my Wife and Children, having a Wife and three Children now alive, in *Oxford*-shire. 3. My coming up to *London* was providentially: the last year, I preached at *Bednal Green* at Mr. *Howels* Meeting, and many times at Mr. *Sharps* in *Beech* Lane at the Morning Lecture there, before divers Ministers, and by name Mr. *Franklin*, and was never attainted for Jesuitism, or Popery, or any other Heresie. At *Michaelmas* I went in the Country, and Mr. *Farrington* by one Mr. *Million* wrote three Letters for me, to come and assist him, and promised me a Comfortable Maintenance; I left a good School then, and came up near the end of *October*, 1679. We drew Articles to this Purpose, and sealed them, and he promised me that Quarter, and told me, it would be ten Pounds he did believe, but I received at *Christmas* 3 pound odd Money, that was all I ever had upon the Account of him, and have in Pursuance of the Articles, preached since the last Quarter, except a little time I was in the Country, for Nothing; and when I came up again to *L.* Mr. *Farrington* told me the House was taken over his Head by one Mr. *Streaton*, and that yet he had so far prevailed with the Landlords, that if he could produce a Years Rent aforehand, he yet should have the house, and told me, I must deposit 25 *l.* of it, and then I should go Partners with him; I told him, that I had no money, and was poor, and if I had, I would not lay it down so, and that by Articles I was to have half this Quarter, and so on without medling with the Rent,

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he replied, that the Articles were worth nothing in Law; and then I began to ſmell him out, and told him, then I hoped to have the Benefit of it as well as he, ſo we parted about the beginning of *April* 1680. the next day being *Tueſday*, at nine of the Clock at Night, I being ſick a bed, Mr. *Farington* ſent one Mr. *Forreſt* for me to come to Mr. *Stretton* and him, at the *Cheſhire* Cheeſe in *New Market*. I told him I could not then, and it was not a fit time, if I had been well, the Gentleman told me that Mr. *Stretton* told Mr. *Far.* that he had not taken the Houſe, but becauſe he brought me in there. I deſired him to tell Mr. *Far.* before Mr. *Stretton*, that I would have him diſcharge me, that he might come to no more Damage by me, and that Mr. *Stretton* accuſed me of ſlandering him. I ſaid to *Mr. Forreſt*, and prayed him to tell *Mr. Stretton*, that what I ſaid in the Publick place, of him, was by *Mr. Faringtons* Order, or elſe I ſhould not have preached that day; and that I would at any other time meet *Mr. Stretton*, and ſatisfie him, but he never ſent for me yet. But it was reported at *Mr. Farrington*'s Meeting, that a Coach came for me to come to *Mr. Jenkins*, *Mr. Baxter*, and *Mr. Turner*, but I refuſed; which Lie I believe, came from that corrupt Fountain, that once profeſſed in publick, that he was given to lying and Covetouſneſs; which both my Purſe and Body have been very ſenſible of this 16 weaks; well I ſent on *Saturday* following to *Mr. Farington* to know if I ſhould continue Preaching with him, he ſent me Anſwer, that he would excuſe me, he would do it himſelf, ſince which, I have preached in *Compton* Street, and do intend to continue God willing, and never move to trouble *Mr. Farington*, and am ſorry I have ever. Upon this little Storm, I was to be metamorphoſed into a Jeſuit (by whoſe Malice and Subtilty I leave to God) as *Acteon* was into a Stag, that I might be hunted to Death, out of their way; and being one Lords day by Providence called to preach in *Southwark* to one Mr. *Madocks* an honeſt ſober Gentleman, as far as I know, where I preached upon the Sacrament, and in his hearing and the reſt, neither aſſerted Conſubſtantiation with the *Lutherans*, or Tranſubſtantiation with the *Papiſts*, which I ſuppoſe no Jeſuit in the World would deny, if he ſhould preach upon it. Yet for all this, this Monſter of a Jeſuit muſt be brought forth, like *Aarons* gol-Calf, caſt into the fiery Paſſions of ſome ſelf-ended Zealots, and there came out the Jeſuit; this Gentleman Mr. *Madocks* being as I was informed, at the Spittle at Dr. *Ainſloes* Synod, there came the Jeſuit out, I will not ſay it was formed in that Claſs, but Mr. *Nathaniel Vincent* a Gentleman, to me a Stranger, contrary to the Law and Rules of Charity there publickly (the Act ſmelling a little of Envy for Intereſts ſake) traduced him for letting a Jeſuit preach, and that he was like to be as bad, for ſo doing, nor would his honeſt Teſtimony of my Doctrine, quench their Flames, but in all Haſt I muſt come and appear before Mr. *V.* or I know not whom, and truly, had Mr. *V.* been ſo Civil as to have ſent me word to attend him, though it had been a little magiſterical and prelatical, Before he had Jeſuitized me, and traduced *Mr. Maddocks*; truly I would have gone upon my Hands. But after he had done me all the Wrong he could, then I ſuppoſed another

ther way of Vindication more pleasing to me, than to prostrate to Self and Pride, and thorow Evil to bring out Good: but these men are more versed in the *Corinthian* Law to hang a man and then Judge him, than in the Laws of the pure Love of Christ, and this by my own Experience I have found. And now they have brought an imaginary Jesuit, out of the Chymeraes of their own Brains; we want Judicious Moses to grind him to Powder, and cast him into the Waters of Oblivion; but I heartily wish, that none of the fond Founders of *this Jesuit*, be forced to drink in all their Potions, the Powder of *this Jesuit*, as the *Jews* did of their Golden Calf: and I wish a little time do not manifest it. The next thing is my Book, *Libella sua & fata habebant*, must come under the Severity of their lashing Censures, whereas I hear five Objections are made against it, beside that I did not come to ask their Master-ships Leave to do it. 1. That about Gods laying Iniquity it self upon Christ. *pag.* 11. 12. 13. 14. 15. of my Book. God imputes to Believers Christs Righteousness, and his Holiness also. *Heb.* 13. 12. and 10. 14. for their Justification and *per contra* imputed to him our Sins and Impieties, and then is the Church without Spot and Blemish before God. *Col.* 1. 22. *Ephes.* 5. 26. 27. compared with *Cant.* 4. 7. and *Numb.* the 23. 21. and *Rev.* 14. 5. *Heb.* 1. 3. & 10. 7. 10, 14. *Heb.* 9. 26. and consult Doctor *Crisp*'s Sermons upon the 53. *Isa.* The next Objection is, That I affirm that Faith, Repentance, and new Obedience, are not Conditions of our Justification, that being freely by Grace, but Fruits and Effects of it. When their Worships shall please to answer my Book, I shall (God willing) have in Readiness a Reply to answer this and other Objections, fully to the Satisfaction of the honest humble Soul. The next Objection is about the personal Reign of Christ, whom I affirm will with his Saints reign in Person, over the Kingdoms of this World, and that at the end of the *Roman*, or 4. Monarchy, and that at the end of the little Horn, that shall of all the ten wear out the Saints, Christ shall come in the Clouds, *Dan.* 7. 17. 18. 21, 22. 25, 26, 27. verse *Acts* 3. 19. 20. 21. Whom the Heavens must contain till the Restitution of all things. Ἄχρι χρόνων ἀποκαταστάσεως, or till the time that all things that now seem fallen and dead, shall again stand on its Legs. See *Rev.* 5. 6, 7, 8, 9, 10. the twenty four Elders, the dead Saints of old and new Testament must reign upon Earth, and the Kingdoms of this World shall be delivered to Christ and them. *Rev.* 11. 15. & 10. 6. 7. and then the Mistery shall be finished that is not yet. For all these Gent. think that they have all the Truth in the World, like *Homers* Illiads in a Nut-shell, in their Fists—but *Haud parum fallantur*, and when Mr. *B.* for so Mr. *Farington* told me, that he said it was Popery to hold the personal Reign. I say when he, with all his Logick and Sophistry, and School Distinctions, hath answered Dr. *Homes*, Mr. *Mead*, Dr. *Twiss*, Mr. *Thomas Goodwin*, Mr. *Durant*, and others: and plainly from Gods word proved it to be Popery, then will I bethink me to be of another Mind.—The next Objection is *pag.* 135. and *pag.* 136. where first I

desire the Nonconformists to submit to the King of Heaven and his Decrees, for according to that, shall the Decrees of earthly Monarchs be dispensed, and to think no Evil of the Kings most Excellent Majesty, though the Parliament do not sit; and that his Majesty gave us our Liberty, when the Parliament abridged it. I heartily pray that the King and his Parliament may propitiously agree: but I am thankful for my Liberty, and desire to be obedient in all things wherein I ought, and leave the Event and Success to the Lord, and to the Prince, whom he hath set upon the Throne; and I hope this is no Token of a Jesuitical Spirit. And *pag.* 136. I bewailed the bitterness of our Spirits one against another, delivering my Judgment according to my Experience, for this dozen years; and when I see it better, *viz.* that there is more indissimulate Love, affectionate Bowels, Charity to the Poor, and less of Respect of Persons, *James* 2. to their gold fingered and glistering professing Gallants, for their outward Bravery; when I say, I see it amended, and men of differing Judgments tender, humble, and forbearing Envy to them they dogmatize not with, I shall change my Sentiment, and sing *Te Deum* for Joy, but the Proverb is, Touch a gald Horse and he will wince.

And lastly, my Non-appearance before the Ministers. 1. I affirm that no Minister did ever as I know of, send directly for me, nor come to me, except *Mr. Farrington*, and (as his Messenger *Mr. Forrest* said) *Mr. Stretton*, to an Alehouse at nine of the Clock at Night in *New-Market*, when I was sick in Bed. And upon another time, there came a Gentleman to my Lodging, one Mr. *Salisbury* a Coach-harness-maker in Princes street, puffing and huffing at me, who a little before, had committed my Book to the Flames, to shew his Teeth against the Truths of Christ, which he in Scorn called Heresie, and me a Papist, being himself both ignorant of the Truth and of Popery, he charged me then that I said Christ was filthy--let all sober Persons judge that, if in my Book such an Expression is--but we may say, Christ was guilty, because our Guilt was imputed to him, so he was a Sinner, and the greatest Sinner said *Luther*, because our Sins was imputed to him, so was our Filth too; the while he is still personally and inherently pure, and we filthy and guilty too in that Sense: but if Mr. *Salisbury* will needs have the Filth of his Sin to rest upon himself, and be imputed to himself, till the Spirit hath cleansed him from the Filth in the Sight of God for his Justification (an Office which the Scripture no where gives to the Spirit, *Rom.* 8. 13. it being peculiar to Christs Blood. *Heb.* 1. 3. 1 *John* 1. 9.) My Answer to him and his Master *Mr. Loh.* is, let him that is filthy be filthy still. *Rev.* 22. 11. and he that is made Righteous and Holy by Christs imputed Righteousness and Holiness, *Heb.* 13. 12, 22. 1 *Cor.* 1. 30. And also his Guilt and Filth imputed to Christ, when on the Cross. 2 *Cor.* 5. 21. *Gal.* 3. 13. let him (yea he will) be Holy and Righteous still. I wish Mr. *Loh* to teach his Disciples Humanity, for they pretend to so much Divinity, that they forget their Humanity, for Mr. *Salisbury* told me peremptorily before *Mrs. Sarah Denton*,

ton, and *Mrs. Allice Porter*, that he was a better man than I, and when I demanded of him, who the Miniſters were that I muſt meet and where, he told me he ſcorned to give me an account, then I bid him go and bid his Maſters ſend a wiſer Meſſenger; beſides many other Incivilities that he offered me, before theſe forementioned Perſons, at my Lodging, and then went, as ſoon as he had done, and told Lies on me to excuſe his own Incivility and Inhumanity: I wiſh Mr. *Lob.* by tranſmuting the two laſt Letters of his Name from *Lob* to *Lag.* לג which in *Hebrew* ſignifies a Flagon, may be ſo full of Goſpel Wine, not Ignorance, Malice and Envy, that all his Diſciples may drink out of him, ſuch Goſpel Truths, as may better inable them to talk of and diſcern the Truths of the Goſpel, than to burn mens Books without Authority, and abuſe their Perſons. But I deſire the mighty Lord to change and forgive them, and to convert us all from *Lob* to *Leb*, and ſo to *Caleb*, a good Heart.

Alſo *Mr. Farrington* told *Mr. Forreſt*, and *Mr. Forreſt*, *Mr. Paſham*, that if I did not come before the Miniſters, they would have a Warrant, and bring me for a Jeſuit before the King and Councel, and that I was of no Univerſity, but bred up beyond Seas, and had Ordination there. I thank *Mr. Farrington*, this is my Reward for preaching for him to uphold his Meeting this 3 Months for nothing; and ſuppoſe I were of no other Univerſity than *Kederminſter-ſtuff*: Why may not I preach for all that as well as he?

If any object, why I meddle with *Mr. Baxter*, I anſwer, I honour *Mr. Baxter*'s Perſon, Worth, and Parts, but do not love his Principles. And I am but of the Opinion of ſome great Divines in *England*; whom *Mr. Baxter* was pleaſed to tax with Anti-nominaniſm, that he with his great and prodigious Parts, hath one time with another, done the Church more Hurt than Good, ſee *Mr. Edw. Bagſham* againſt him, and ſee that Diſcourſe of that Reverend Divine, Dr. *O.* in his *Append.* in the end of that worthy Piece againſt the *Socinians*, Πονος πονῶ πονὸν φερει. 2. I anſwer, *Mr. Farinton* told me, that *Mr. Stretton* told him, that *Mr. Baxter* would anſwer my Book, and that it was damn'd Hereſie; and that the Title of the Anſwer was, *A warning to the World, how and who they hear.* Therefore I have but anticipated Mr. *Baxter*, and deſire the World, and the Saints, and Believers in the World, that value their Souls, and the Truth of their Faith and Principles, to take Heed how they read his Books, in which there is ſprinkled here and there, ſuch Doctrine as may be read in *Bellarmine*, and other Popiſh Authors. See Dr. *Willets* Synop. againſt Popery, and Dr. *White* againſt *Campion* the Jeſuit, and *Jewel* againſt *Hardin*, and compare them with Mr. *Baxter*'s *Saints Reſt*, and other Books, and his *Call to the Unconverted*, where I muſt tell him, I do not believe, that by that Book, one Sinner is truly turned to Chriſt, and the true Faith of him. And if any of theſe Goſpel Miniſters, ſo called, will ſhew me their Authority from Chriſt, and the Magiſtrate, to command my Appearance before their Synods and Claſſes, or their Power to catechiſe or examine

mine me, I will come with Cap in hand and bended Knees, but till then they must excuse me. And if any Christian or Minister without dissimulate Love, for brotherly Conference, come to me, or at Conveniency desire my Company, I shall not refuse it.---And if any object, these are Lies put on *Mr. Baxter* and others; I answer, it must then be from Mr. *Farrington*, who is a Minister of ancient Ordination, though I cannot tell of what University, and who shall I believe, if not a Minister. And lastly, if any man would hear or discern my Doctrine, they may come any Lords day to *Mr. Bartons* in *Compton* street, *they shall be welcome; at the West end of* Monmouth-street *near the white Hart.* My Conclusion is, The great God grant his Majesty's Life long in the Land, the Churches Liberty, Truths, Propagation, and Christs Glory and personal Reign and Coming. I for my part am but the poorest and weakest of Christs Royal Embassadors, and walk daily depending on him for Strength, fearing to fall; but if I should fall into that Damnable, Debauched, Cursed, Hellish, Swinish Beastly Sin of Whoredome, and Drunkenness, Lying and Covetousness, deceit and Craft, to uphold my Lust and Interest, Pride and Wantonness, and should go about with other mens Works and Doctrine, to preach up Love to cloak my Lusts; Let then the Ministers, and Church, and People of Christ, except by unfeigned Repentance I submit and reform, for ever refuse me, silence me, and banish me their Society, and that, they that then follow me, (though they profess never so fair) would be as bad as I,

JOHN HUMPHRIES.

ERRATA.

In the Epistle to the Reader, line 15. for *and to*, r. *and into*. l. 18. for *this individual* r. *his individual*. p. 2. for *deripiunt* r. *decipiunt*. p. 6. l. 18. r. 16 Weeks. p. 3. l. 2. for *the redeemir* r. he redeemed and.

FINIS.

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